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The Call To Human Betterment Progression

By

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Author of Machinery of the Heavens, The Rochew-Albimon, *etc.*

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DEDICATION

To the Fathers and Mothers and Sons and Daughters of Humanity; past, present and future: this "Call to Human Betterment Progression" is respectfully dedicated.

A. P. P.

LEVACI STRAWN PICHEREAU, Deceased

Mother of Asahel Phelps Pichereau, and a pioneer of pioneer parentage in the settling of Marshall County, Illinois. "She sought for light and right and prayed and hoped for human betterment."

ASAHEL PHELPS PICHEREAU

Author of Machinery of the Heavens; The Rochew-Albimon; The Call to Human Betterment Progression, etc.

The Call

To

Human Betterment Progression

FOR some years last past, the people of this nation have been greatly awakened by political discussions on these three subjects: Conservation, Preparation and Progression. While we know and appreciate these factors in governmental affairs; Conservation should mean more than preserving its forests and such natural resources; Preparation should mean more than increasing its army and navy so that it may better maintain peace or prosecute a war, and Progression should mean more than placing vote catching planks in a political party platform.

I am a Progressor for human betterment. In religion I am not wholly Orthodox Christian, but where I may be lacking in Faith, I endeavor to more than make up in Progressor morals. This means that I stand for that progression which most betters humanity and oppose all and everything that would morally subvert a person, a people or the human race. The time was when governments looked to their gods alone for the betterment of their people. Then came a time when they looked to their gods first and science secondly for such betterment. And now comes a time when they look to science first and their gods secondly for all such betterment. In the olden time science got into religion by accident. Now it is put there by intention and effort.

After having studied the religions of the past and present and contemplated one for the future, by a perusal of sentences and paragraphs including millions of words; I might condense my conclusions into this philosophical verse of fifteen words:—

> For a religious creed, this is the test;
> That which most betters humankind is best.

That individual or that people who is superior to others in health, strength, size, form and beauty—other things being equal—will win in all contests, fights or wars with inferiors. The law of "the survival of the fittest" will not down;

and it should be the first, constant and greatest purpose of our schools, churches and kindred institutions to use science, religion or any other means that will help to make our people supreme in health, strength, size, form and beauty. This condition which means happiness and prosperity cannot be attained by a people who will continue in the breeding and raising of sluggards, criminals, drunkards, prostitutes, imbeciles, idiots or defectives. Nor can a people or an individual become supreme through bad or intemperate habits, or by using a stimulant or a narcotic that masters the mind and enslaves the body.

Biology teaches that the human race has been evolving from the beginning of its existence and continually improving in many ways, but not in all ways. The use of any of the sciences in the Oldentime was in no way methodical, and where, by such efforts they improved little, they might have, by method, improved much. While in most ways we human beings may rightfully claim superiority over "the fowls of the air and beasts of the fields," the eagle of the mountain crag and the tiger of the jungle might lead us, by their faithfulness and purity, to a higher standard of social living and show us the way to real decency, health and happiness.

By the study of Anthropology we find what "the fall of man" really was and while investigating and progressing in our researches we have found that the heads of governments in the Oldentime were too ignorant, cowardly or guilty to plainly and rightfully charge humanity with the gross crime of corrupting the race by a vile pollution and prostitution of its sexual functions. The "fall" at first was low, but not so low as subsequent subvertors have made it. From *The Rochew-Albimon* I have selected this verse to show how that moral fall may be a continuous fall:—

> To fall as they fell was never so slow,
> But that the fallen might, yet, lower go.

By Pathology we find that what may be called chronic human ills are generally traceable to accident, ignorance or trespass. And that certain ills, occasioned by what is known as "the fall of man," are traceable to and in consequence of the transgressions of our ancestors who violated the most sacred functions of the human body by their vile and vicious conduct.

From Genetic Psychology we learn that wrongs endured by a protesting, prayerful and hopeful ancestry may be righted by its descendants. The prayers and distressing appeals for help from an outraged and misguided ancestry have been

heard; and are moving me and will move millions to courageously strive and overcome all human subvertors; right our wrongs, and redeem ourselves from the harmful consequences of that "fall."

When we have found the cause for a human ill, then it becomes our duty to avoid, prevent or cure it. In *The Rochew-Albimon,* Dun Albar has shown how, by a strict and persistent enforcement of certain virtues, every ill that has come to the human race from that "fall" may be eliminated.

A "special creation for man," advocate, would tie man to a stand-post and have him remain quiescent while all nature about him is on the move. He is a reader of a livestock and poultry journal and has been convinced that, by scientific methods, livestock and poultry may be cultivated and bred to color, size, form, health, strength, action, beauty, disposition, intelligence and functions. We may have our fanciful notions about the creation of human beings by a Supernatural Power long ago. But now, when we come to their inevitable progression or retrogression, we must face the real situation with courage, and with a mind of honesty and intelligence that can show how human beings may be cultivated and bred to complexion, size, form, health, strength, action, beauty, disposition, intelligence and functions, by legitimate methods similar to those used in the cultivation and breeding of livestock and poultry.

There may be found much good in all the great religions of the world. The Christian, Jew, Mohammedan, Brahman, Hindu, Buddha, Confucian and Shinto are all endeavoring to help human beings to better situations. And I call upon them, each and all, to help us work for the bettering of all the human race.

I was born in this Christian country of Christian parents, reared a Christian and became a member of a Christian church at the age of seventeen; and have, on many occasions, witnessed the love and sacrifices of Christians who faithfully labored for righteousness and human betterment. And, as I know that the Christian Church endeavors to stand for good government, good citizenship and a healthier, stronger, wiser and happier people; it is to that great Church and all its denominations, societies and associations that I especially appeal for help. For I know from the work they have done and are endeavoring to do that they may be great factors in forwarding this work and proclaiming the doctrine which would

restore humanity to that pure and perfect condition of social life which they enjoyed before their moral fall.

It should not be found necessary in promoting Progressor morals to found a new organization. Religion is progressive, as all know who know its history; Yet now a religion, as an individual, may claim a morality that is neither certain, right nor progressive! This we would remedy and have one moral standard for all! As we should have due regard for the opinions of others in all things, we should duly respect each other's religious views and harmonize, by compromise if necessary, for the general good. This "general good," as I view it, must be in line with Progressor morals, which should lead us all to the highest standard of social living and teach us not only how to live right, but how to die right.

It has been noticed that the revelations of *The Rochew-Albimon* have moved the Scientists and Religionists. They have been so awakened by its disclosures that within only a few months after the publication of that "lift to human betterment," there was founded an Association at Washington, D. C., which, in its "announcement," declared, among other things, that—"Character education should be furnished all children, whether born into poverty or luxury, as an inalienable right." And also declared for a "morality code" in character education that they propose to develop some way and some time; which may be our way and in due time.

To reach the masses, sects and classes of this most heterogeneous people, by a morality law that stands for human betterment and is not seriously objectionable, such law should be a pledge, brief and plain, and enforceable without fear or favor, as a rule of moral conduct for every man, woman and child over ten years of age. Along with the necessary provisions in this law, as to its purpose, pledge signing, recording of pledge, and making it compulsory education and its enforcement certain; said law shall be expressed and included in the following pledge frame:

The Human Betterment Progressor's Pledge

This is to make known before all persons and powers of earth and heaven that I, ..., at the age of.....years, do hereby promise: To faithfully strive for the progressive moral betterment of myself, my family, my associates, my neighbors, my country and the human race; to be honest, honorable, virtuous, industrious and economical and at all times

faithful in maintaining the principles and purpose of this pledge.

Done this.....day of.....19...., at .....in the county of ....., State of ..... and nation of .....

.....

(Sign name in full on this line.) *Pledgor.*

Witnesses:

.....

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As to teaching and instructing in these moral betterment ways: This "call" includes, by word or implication, all that is necessary as a guide for such teaching and instructing.

All humanity should agree, as to the best plan for "Natural betterment," though they may never agree as to the best plan for "Supernatural betterment." It is every person's duty to unite for Progressor morals, as has been proposed in this "call," whether they be pantheist, monotheist, polytheist, atheist, infidel or agnostic. We should, one and all, be allowed unlimited freedom in our religious hope and faith; provided such "hope and faith" does not conflict with this morality law, which is to be the law of the State and Nation for our general welfare.

Many of our people, because they lack faith in the Supernatural, are called "unbelievers." It is to this class, and all classes who are with us for human betterment progression, that we dedicate the following prayer: Believing that a people, who would do most efficient work for human betterment, should put their hope and faith in one common pledge and one common prayer. This prayer appeals to all that is good in the universe for help, so as to bring together all good with its "spirit, influence and power" for our betterment. To comprehend this great aggregation of good in a word, we call it Divinity! which we personify; not to make of it a personal god, but to bring all this good together in what we adore and revere as our Divinity.

The Naturalist's and Supernaturalist's Prayer

O, Divinity! Thou good Spirit, influence and power of persons and things; help us to help Thee reform and improve the human race physically, mentally and spiritually; may good overcome all evil, and health, strength and contentment everywhere prevail; may sons be superior to fathers and daughters superior to mothers and regeneration drive degeneration from human

habitations; and may we so help Thee in this good work that we may merit the choicest blessings of earth and heaven, now and forever: Amen!

The words "divinity" and "spirit," as found in this prayer, may be interpreted by Naturalists to mean properties and qualities "of persons and things," while Supernaturalists may find in these words synonyms for their gods, demigods, spirits, principles, elements, images, idols and objects of their adoration and worship. As discord and hatred have made creeds and the conflicts of creeds; so harmony and love, by a most kindly union of interests in our pledge and prayer, will bring peace, prosperity and happiness to all.

Sex-Hygiene has been one of my special studies for more than twenty years, last past; and some of my conclusions may be briefly considered in this "call." The declaration in our "pledge" as to honesty, honor and virtue are of great importance in sex-hygiene, for this would eliminate many human ills; not the least of which will be venereal diseases with their hereditary complications. There are governments that punish the crime of unchastity with death; and results show that severe penalties dealt out to those who violate a wise morality law is conducive to that people's health, strength, happiness and prosperity.

The child should inherit all things most desirable from its parents and each succeeding generation should improve on the last. Then we may soon have repealed certain laws made for the protection of weaklings and sluggards. For then, children at ten and adults at eighty will be found able and willing to earn an honest living by work, if necessary. And others, those nearer the prime of life will be found able and willing to earn an honest living by working fourteen hours a day, if necessary.

As to marriage or celibacy? Marriage is more natural, honorable and important. There may be excuses for celibacy that should be allowed. But only excuses on account of mental or physical unsoundness should be encouraged. As to the marrying age? It may be "better late than never." But the early marriage is best, and relatives, friends and all should encourage young folks in these unions of interests for happiness, prosperity and human betterment.

Along with my pathological researches for the causes of human ills, occasioned by that "moral fall," I have discovered causes for ills that have but little connection with that "fall." Appendicitis: That much dreaded disease, which physicians know better how to treat than tell the well

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person how to prevent, may come from one or more than one cause; and these causes when known may be avoided and the disease prevented. "An ounce of prevention is better than a pound of cure" is a truism that has come from human experience. When sickness and disease is apparent and certain; then avoidance and prevention may not be so important as a specific remedy or cure. These remedies and cures are generally administered by physicians, who are known professionally as doctors of medicine and surgery. And it is to these doctors and all other doctors, under our pledge law, that we should look for assistance in the cause of human betterment progression.

The doctor who will have subscribed to our pledge law must use improved prophylactical and therapeutical methods in the prevention and cure of human ills, and, so help to promote hygienic conditions that the money-making-health-destroying-style-designer-and-vender will be a thing of the past.

There was a time when professional doctors had but little use for psychology,—as a cure. But now, the doctors who fail to use the necessary psychological influences in their practice must fail as practitioners. We have found that from Metaphysics, Mental Science has been developed and Psychology comprehended, so that the intelligence of today may see the Naturalist and Supernaturalist securing healing balms from the same fountain source through different conductors.

While I have expected and might await the developing processes of others in proposing, enacting and enforcing a moral law for human betterment. The time has come when I do no longer "expect" or "wait." And now, with a strong desire for human betterment and an abiding faith in this undertaking,—I call upon the President and Congress; Governors and legislators; mayors and aldermen, and all societies, associations and people of our State and Nation to make and enforce our pledge law, as the surest and best guide for human betterment progression.

In this "call" I have formulated a plan for human betterment in the welcome light of a new Biology, Anthropology, Pathology, Psychology and Philosophy. And it now becomes the privilege and duty of every man, woman and child to engage in this labor of love; satisfy their desire to do good; and hope for such other recompence as may be awarded the good and faithful in this most important cause.

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The principles we promote and maintain in this "call" are political, philosophical and religious and intended to influence all persons for human betterment progression. While we may now be political and philosophical, we do not yet claim a distinctness in religion for we pray and hope and expect that Religionists will do their duty in helping to enact and enforce our proposed Morality law. Should this law fail to be enacted and enforced by this State and this Nation before July 16th, 1918, the anniversary of my mother's birth, we shall then organize our forces for political, philosophical and religious progression and win our way by a thorough and efficient organization. Until then we will hope for the best. And until that time I shall continue to be the director of this human betterment progression cause and ask for advice and encouragement from those who would help it along to a glorious success.

Yours truly,

A. P. Pichereau.

Lancaster, Pa., U. S. A.
September 24th, 1916

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